

THE
Young Man's
GUIDE
TO A
Vertuous Life.


In many Pleasant ^{little} ~~Little~~es
or Allegories :
With Moral Explanations.

Adorned with several Cuts.

Guiding Youth in the Ways of Vertue,
and the Knowledge of God, in his Mer-
cies through Jesus Christ, for the Re-
demption and Salvation of Mankind.

Shewing under the Simile of Parables
the Divine Truth, and the VVays of God
with Men, according to his Revealed VVord
in the Holy Scriptures. Pleasant and
exceeding Profitable to bring the Soul to
Christ, by acquiring Saving Knowledge.

Printed for G. Conyers, at the Golden Ring,
in Little Britain; and M. Conyers, at
Newport-Pagnel. 1698. Price 4d.



*BOOKS Printed for G. Conyers, at the Ring
in Little Britain.*

1. **A** Rich Treasure, useful, profitable, precious, and delightful: Containing One Thousand notable Things. By the Author of The Way to save Wealth. Price 1 s.

2. The True Art of Angling: Or, The Speediest and Best Way to take all sorts of Fish, to make Oil of Asprey, and the whole Mystery of a Compleat Angler. Price 6 d.

3. Youth's Safety: Or, Advice to the Younger Sort of Both Sexes: Laying open the wicked Practices of Town-Shifts, Sharpers, Gamesters, Beaus, Sharks, Sweetners, Rakes, and Town-Jilts; with Directions how to know them and avoid their Snares: By Observation whereof, all Persons may prevent their Ruine. Price 6 d.

4. The Compleat Bee master: Shewing the Best Way of Ordering and Improving them. Price 6 d.

5. The Way to save Wealth: Shewing how to live Well and Plentifully for Two Pence a Day; and to save Shoes, Soap, Candles, Hats; and to brew without Malt, or Hops; to feed Cattel without Corn, or Hay, or Grass: With divers other Notable and Cheap Things. Price 6 d.

6. Delight and Pastime: Or, Pleasant Diversion for Both Sexes. Price 1 s.

7. Experienc'd Fowler: Shewing that whole Art; also, to order Singing Birds, to know Poulterers Ware, and destroy Vermine. Price 6 d.

8. Arts Masterpiece: Containing Limning, Painting in Oil, Drawing, Gilding, Japaning, Dying, Perfuming, &c. Price 6 d.

9. Plain Dealing Linen-Draper: Shewing how to know the Goodness of Linen, and Indian Goods; also how to save a Quarter of an Ell in cutting out one Shift. Price 6 d.

10. Cook's New-Year's Gift: Fit for Ladies, Gentlewomen, and Servants, &c. Price 6 d.

Ty



IN a
n
th
to mak
age un
in the
to lose
but can
feared
dertool
run, h
stoopec

The Young Man's Guide to a Vertuous Life :

IN MANY
Pleasant Histories or Allegories ;
With Moral Explanations.

The First History.



IN Times past dwelt in the Renowned City of *Rome* a famous Emperor who had a beautiful Daughter named *Atalanta*, who was so swift in Running, that she prided much therein, and got her Father to make a Law, That none should have her in Marriage unless he could overcome her by Swiftness of Foot in the Race, and if he undertook it and lost it, he was to lose his Life. Many for her Beauty enterprized it, but came to fatal Ends ; at last a valiant Knight, not feared by the many tragical Ends of other Lovers, undertook the Race, and at first setting out, being over-run, he threw a Golden Ball before her, which she stooped to take up, so a second, and a third, till at last

her Desire of the glittering Prize made her lose the Race ; and so he gained her to his Bride, though she lived in woful State with him.

The Moral.

By the Emperor is to be understood God the Father of Spirits, by the Daughter the Soul of Man, by the Knight Satan the Tempter, who is desirous of the Soul to destroy it ; the Golden Balls are his Baits and Allurements, the first is Lust that he throws in the beginning of our Life or setting out of the Race, which is often overcome ; as also the second, that is Pride, which he throws in our Manhood or middle Race ; the last is Covetousness in Old Age, which commonly lasts to the Grave, and loses the Soul ; the Race set before it, to gain Eternal Life ; the many Suiters overcome, are the mortifying lesser Sins.

The Second History.



THere happen'd in the afore-named City to live an Emperor named *Anselem*, who warring with the King of *Egypt*, had all his Temporal Goods taken from him but one Tree growing in the middle of his Empire ; the Arms he bore were fine Red Roses in a Silver Shield ; and in one Conflict, though he was victorious, and slew his Enemy, he received a mortal Wound, and finding he must die, he called his Sons, and

and told them, Seeing all was gone but a precious Tree in the middle of his Empire, he would bequeath that in the following manner to them : To the Eldest, he said, *I give you all that is under and above the Earth of the said Tree.* To the second, he said, *I give you all that is great and small of this Tree.* And to the Youngest, *I bequeath to you all that is wet and dry of the Tree.* For this they returned him many hearty Thanks, and soon after he died ; when the Sons, upon this mysterious Testament, fell at variance, each laying a Claim to the Prize. At length, not agreeing, they resolved to put it to Arbitration, to a Prince called the King of Reason, who hearing their Allegations, caused the Father to be digged up, and a Bone taken out of his Breast, near his Heart ; so they, upon his further Command, were all let Blood, and the Bone by turns steeped in their Blood, and dried in the Sun ; but with washing, the Blood of the two eldest came clean off, but that of the youngest sunk into the Bone, and tintured it, so it took the Colour of the Blood. Then said the King to him, *Thine is the Tree, thou art his true Son, and the other Two are Bastards.* At which he greatly rejoiced, and became mighty Rich with the Prize, whilst the other Brethren went away sorrowful.

The Moral.

The Emperor here betokens the Lord Jesus, whose Five Wounds are the Five Roses in his Shield ; by the King of Egypt, the Prince of Darkness, whom he combated with, overcame, and lost also his own Life for Man's Redemption ; by his two eldest Sons are understood Men without Faith, though professing Christianity ; by the youngest, a true Christian, who cleaveth to Christ ; and by the Tree, Everlasting Life.

The Third History.

Dioctesian, a Noble Emperor, once reigned in Rome, whoa bove all things esteem'd and admir'd Charity ; and to know which was the charitablest Creature, one Day going to the Forrest, he saw an Ostridge and her Young : He took the latter, and enclosed it in a Shrine of Crystal, the old Bird follow'd to the Palace, greatly bewailing its Loss, and seeing where the Young was placed, unable to release her at that time, returned to the Forrest, and staving Three Days, came again, bringing a Worm called Thurmure, with which she no sooner touched the Glas, but it broke, and the young one flew with her to Liberty. So the Emperor pronounced this Creature the most charitable, who thus laboured to rescue and preserve her young one.

The Moral.

The Emperor here betokeneth Almighty God ; the little Bird, our Father Adam ; the old one, our Lord Jesus, who descending into the Forrest or Wilderness of the World, and finding without dying and lying Three Days in the Grave, he could not deliver Man from the Prison of Hell, resembled by the Glas, freely died, and redeemed not only Adam, but all his Race.

The

IN
w
resol
rich
in hi
ried
griev
mad
was
the
and
rest
stred
ceed

By
Daug
und
out,
sicken
is sub
sicken
tance

The Fourth History.

IN ancient Days *Rome* was blessed with an Emperor, who had an exceeding beautiful Daughter, her he resolved to bestow on a wise poor Man, rather than a rich that might prove a Fool; but withal, if she died in his Possession, he should lose his Head. So he married her to *Socrates* the Philosopher; soon after, she fell grievous Sick, without Hopes of Recovery, which made the Philosopher wail and weep for the Danger he was in, and being met by a poor Man, who asked him the Cause, he told him his Case, who comforted him, and bid him gather Three kind of Herbs in the Forrest that outwardly and inwardly applied and administered, should restore his Wife. He did so, and succeeded therein to his great Joy.

The Moral.

By the Emperor here is meant our Saviour Christ; his Daughter is the beautiful Soul of Man, who whilst she is undefiled with the Flesh, is all glorious within and without, but by its Defilements wedded to the Body, Sin often sickens her, and if she die before the Body in sin, the Body is subject to Eternal Death with her; the Herbs, when she sickens, to cure her, are, Wholesome Doctrine, a True Repentance, and Newness of Life, by which she recovers.

The Fifth History.

F*redrick the Emperor reigning in Rome, had a Son he loved above all things, to whom at his Death he gave a Golden Ball set with precious Stones, charging him to bestow it on the veriest Fool in the Creation. He therefore searched all over the World to perform his Father's Will; at last he came to a Country where a King was chosen every Year, and after he had lived in Pomp and Royalty so long, he was to be banished into Desert Islands, and there to spend the remainder of his Life miserably, in Sorrow and Torments. To this King, new chosen, he gave the Ball, and told him the Reason why he did it, viz. Because for a few Moments of Pleasure he would endure so many of Sorrow and Misery. This made him so wise as to send great Treasure and Store of Provision, whilst he was in his Prosperity, to the Place he was to be banish'd to; so that he spent his Days in comfort, which otherways had ended in Misery, as others his Predecessors had done.*

The Moral.

The Emperor denoteth God, who bequeatheth the Ball or Worldly Riches to those that know not how to make a right use of them; the Son denotes godly Preachers, who give good Advice to those that doat on the momentary Pleasures of this Earth, and lose those Eternal, for a short time of Pleasure,

sure, or Reign here, undergoing Eternal Banishment; by the King's sending Treasure before-hand, denotes laying up Treasure in Heaven.

The Sixth History.



IN the Reign of *Dioclesian*, in *Rome* stood a stately Image, pointing with his Finger, and on it this Motto, *Percute hic strike*. Many understood not what it should mean, till at last a learned Clark, making where the Shadow of the Finger ended, when the Sun shined, dug, and found beneath the Earth a stately Palace full of Riches, shining with the Light of a huge Carbuncle, over against which stood one with a Bow drawn, and ready to shoot; and this Clark thinking with himself if he did not bear some of the Riches away, as a Demonstration, none would believe his Relation. So he took up a Golden Knife that lay on a stately Table furnished with store of Riches; but as he was going to Pocket it, the Archer shot, and broke the Carbuncle, so that all the Light vanishing, the Clark not able to find his way out, wandered about till he miserably perished.

The Moral.

The Image is the Devil, who points at worldly Riches ensnare Men; the Clark denotes the worldly wise Man, who

seeks them as his chief Happiness; the Archer, Death, who shoots on a sudden, and puts out Man's Light, meant by the Carbuncle; and then dying in his covetous Expectations, he is left in everlasting Darkness.

The Seventh History.

Thus, Emperor of Renowned Rome, made a Law, That the Knights should be buried in their Armour when they died, and if any one despoiled them of it, he should die when so it happened. The City was straitly besieged, and like to be lost. Then came a valiant Knight who was implored to relieve it, but having no Armour, he was perswaded to take that of a dead Knight who had been much renowned. With this he delivered the City; but some envious People, though he restored the Armour after, urged the Law against him, forgetting the Benefit he had done them: Nor would his Plea be taken, for they crying to have the Law put in Execution, he was doomed to die, and put to Death by his furious Enemies, though the Judge refused to consent; but by others honourably buried in a new Tomb. And that he might defend the City for ever, soon after he revived and lived again.

The Moral.

The Emperor here denotes Almighty God; the City is the World; the valiant Knight the Saviour of Mankind, who took Armour, which is the Flesh of the Seed of Adam, delivered the City, besieged by Satan, and at the point to be lost; his Accusers were the wicked Jews, who put him to Death, though Pilate declared him innocent; his rising again is ever to save and defend his Church from the Faults and Malice of Satan.

The Eighth History.

AN Emperour of Rome, named Baroldo, made a Law, That any married Woman committing adultery, should be condemned to a perpetual Dungeon.

geon. The beauteous Lady of a Knight, being taken in the Faſt, was put in, and there brought forth a Son, the Fruits of her Crime. Then ſhe wept bitterly, and the Child, now Seven Years old, demanded the Cauſe. Whereupon ſhe told him ſhe had great Cauſe, ſince above their Heads People walked in Pleaſantneſs, the Sun ſhining clear, and they were miſerably confined to gloomy Darkneſs. Well, ſaid the Child, *I never ſaw this Joy you ſpeak of; I was born in this Place, therefore if I had Meat and Drink I could be contented to ſpend my Life in this Place.* The Emperor's Steward, who was over-head, hearing this, took Compaſſion on them, and with humble Supplications prevailed with his Lord to releaſe them, upon Condition not to offend any more, under Penalty of double Punishment.

The Moral.

God is denoted by this Emperor, who has made a Law, That the Soul, eſpouſed to Chriſt, ſhould not commit Adultery, in eſtranging it ſelf from him, under the Penalty of the Priſon of Hell, and ſo be deprived of the Light, which is the Joy of Heaven; her Son is the Fleſh, or Worldling, who concludes all its Felicity, through Ignorance, to be contained in ſenſual Delights; the good Steward is the Mediator for Man, who procures Mercy to repenting Souls.

The Ninth Hiſtory.



Pompey the Great, Emperor of Rome, proclaimed Feaſt, inviting all to come. Now there happened

a Lame and a Blind Man together who heard of this, and much grieved that by reason of their Infirmities they could not be there; at length they luckily concluded, that the blind Man, who was of able Body, but wanted Sight to guide him, should carry the lame Man, who was weak, on his Back, and his Eyes should guide and direct him the way. So they both, as they could wish, safely arriv'd, and were entertained to their wish, with feasting and large Gifts, so that they were much enriched, living in Quiet and Peace to their Lives ends.

The Moral.

Here the Emperor denotes Christ Jesus, who freely invites all Men to partake of the Joys of the Kingdom of Heaven; the lame Man betokeneth poor Ministers of the Gospel, whose Want hinders their Study; the blind Man, those Ignorant whom they should guide in the ways of Truth, that so the first Wants being supplied, he may be the better able to assist the other with Advice, and both by each others Assistance be able to come to the Marriage Supper of the Lamb, and receive eternal Rewards in the Life to come.

The Tenth History.



A Noble Emperor of Rome, named *Follicus*, built Two Cities, One in the North, and the other in

in the East. The way to the first was broad and pleasant, and Three Knights stood to entertain those that passed, with Musick, Banquetting, and other Delights; but no sooner they entered the City but it was so ordained they should be cast in Chains, and by a Judge sentenced to Death. As for the way to the second City, there stood Three Knights armed to Combate those that attempted to pass, and the way was narrow, thorny, and craggy. Now there were Two Knights, the one wise, and the other foolish, that drank each other's Blood to bind the Bargain to go to the City in the East, where the King's Treasure lay; and many joyful things awaited them, but coming where the ways divided, the foolish Knight perswaded the wise one to go the broad way, which with a little contending he submitted to, but seeing their Misery in the Conclusion, before the Judge they accus'd one another. The wise Knight said the foolish Knight lead him astray, and was guilty of his Death. The foolish Knight said he was guilty of his Death, for being the wiser he had taken his Advice, and followed him the other way, had he entered it. The Judge hearing this, said to the wise Knight, because that thy Wisdom has not precautioned thee to follow the Will of a Fool, and his foolish Works, thou shalt die: And thou Fool, because thou didst reject the good Counsell and Advice of the Wise, thou shalt die. And so they were both put to Death with grievous Torments.

The Moral.

These ways signifie the broad way, full of seeming Pleasures, that leads to Hell, and the narrow way full of seeming Difficulties and Dangers, that leads to Heaven and eternal Joy, where the Emperor that has laid up the Treasure resides: the Knights that entertain in the first Road are Lust, Pride, and Covetousness; those that resist in the latter, are the World, the Flesh, and the Devil; the wise Knight is the Soul, the foolish the Body, to which it

bound in Compass; the Judge Christ Jesus, who will doom the Soul to eternal Death, with the Body, for following its foolish Lusts.

The Eleventh History.

IN Rome lived an Emperor, named *Frederick*, who dying, left his Empire to his only Daughter, who being very fair, an Earl courted her, but with Treachery to debauch her, and with sly Insinuation obtained his Desire; then he sent her into Banishment, and seized on all her Estate. so that she was constrained in much Misery to beg her Bread; when lamenting by a Forrest side, a young Knight, riding by, had Compassion on her, and understanding the Cause of her miserable Misfortune, promis'd, on Condition she would be his Wife, and never love none but him, he would fight with, and overcome the Earl, and so restore her to her high Estate and Dignity. This she promis'd to perform. Then, as he went to the Camp, he charged her if he should be slain in the Battle, to hang up his bloody Shirt, and when she looked on it remember him, and so remove her Mind from loving any other. This she also promised, and he went forth, and fought, overcame the Earl, and restored her to all her possessions, but being mortally wounded he gave her the Shirt, with this Motto,

*Think on me, and have in Mind
Him that to thee was so kind.*

She did as he required, and upon the sight of his precious Blood, slighting all other Lovers, continued happy.

The Moral.

God is betokened by the Emperor, who bequeathed to his Daughter, viz. the Soul of Man, the Enjoyment of Paradise, till the Earl, which denotes the Devil, debauched her, and turned her out of it; the courteous Knight de-

notes

notes the Lord Jesus, who overcame Satan by his Death, and restored her, espousing the Soul to himself; the Shire denotes the Remembrance of his rich redeeming Blood to reinstate the Soul, on which whatever Soul contemplates, cannot without great Folly reject so great a Love for all the Vanities of the World, but remain constant and faithful to the end, and so be happy.

The Twelfth History.

IN Rome, Appolonius the Emperor reigning, made a Law, That his Birth-Day should be kept on pain of Death, and procured an Image to be made, by the Art and Cunning of a wise Man named Virgil, who, as an Oracle, would tell, on demand, who had transgressed. One Phocus a Smith, fearing to be discovered for his Neglect, went privately to the Image, and threatened to break his Head if it told Tales of him; so that when they came to ask Questions, it pointed to its Forehead, where an Inscription was written, signifying the Danger he was in if he spoke; but being promised Protection, he pointed out the Smith, who was hereupon brought before the Emperor, and on Examination boldly confessed he had no time from his Vocation to keep the Holy-Day, for no less than Eight Pence a Day would suffice to defray his Charges; for, continued he, *this I must get by hard Labour, and if I make Holy-Day I shall be wanting to my self; and of this I pay Two Pence daily, Two Pence I lend, Two Pence I loose, and Two Pence I spend.* And when the Emperor demanded how he ordered this, he said, *Two Pence a Day I pay my Father, who laid it out to bring me up when I was young and helpless; Two Pence I loose, by bestowing it on my Wife, who will never make me any Satisfaction; and Two Pence I lend my young Son, to be returned in old Age; and Two Pence I spend in Necessaries.* This Answer so well pleased the Emperor that he was excused of the Punishment, and afterward the Smith was made Emperor of Rome for being so good a Husband.

The Moral.

The Emperor's Birth-Day denotes the Sabbath, which every good Christian ought to keep on highest Penalty; the Image is the Word of God, that accuseth Man for the Breack of it; the Smith's Excuses betokeneth Needs, Necessities of Nature, and good Works, which are notwithstanding allowable on this Holy Day.

The Thirteenth History.

AN Emperor lived in Rome, who greatly delighted in merciful and charitable Acts, who ordained a Law, That the Blind should have each One hundred Shillings. Now Three Drunken Companions being at a Tavern, and the Reckoning running high, but they having no Money to pay it, agreed, that on him the Lot fell, his Eyes should be put out, that he might go and demand the Money. The Lot fell on him that first mentio^ded it; and being made blind by the other Companions, he went to the Emperor's Steward

St
w
c
sta
ta
as
to
str
to

Sin
bel
mi
Fol

I
cou
to t
and
tim
red
of
told
at th
his
brea
red,
ray
kind
viole
Cloa
have
spoili
foolish

Steward, and demanded the Money; but he being a wife Man, and understanding how and on what account he came to lose his Sight, said, *Friend, you mistake the Law, the Money is not due to you, you have voluntarily put out your Eyes; it is by the Law designed for such as Misfortune causes to be blind; and so sent him empty to his Companions. Whereupon the Vintner chafing, stripp'd, beat, and drove them naked out of the City, to which, for Shame or Fear, they durst not return.*

The Moral.

This betokeneth, that there is Mercy in store for poor Sinners that fall through Ignorance or Mischance, whilst bold presumptuous Sinners, who pride in their Iniquity, shall miss the Benefit of it, and undergoe the Punishment of his Folly when he expects he is entitl'd to a Reward.

The Fourteenth History.

IN Rome, sometimes lived *Philominus*, a noble Emperor, who had a beautiful Daughter, with whom a courteous Knight fell in love; but designing to travel to the *Holy Land*, after they had plighted their Troths, and she agreed to stay for him Seven Years, in which time he undertook to return, they parted well contented; and soon after, the Emperor propos'd the King of *Hungary* to be her Husband, but with Modesty she told him she had made a Vow to stay Seven Years, and at the end of that time she told her Father she was at his Dispos'd. The Emperor, not willing she should break her Vow, consented to it; but the Time expired, as the King of *Hungary* was coming in rich Array to espouse her, the Knight overtook him, and kindly saluting him, they rode together; at length a violent Shower fell, which much disoblige'd the King's Cloaths. Then said the Knight, *Your Majesty ought to have brought your House with you, to have prevented the spoiling your Cloaths.* Nay, replied the King, *you talk foolishly now; my House is large, built of Stone, and im-*

B

possible

possible to be brought. Then coming to a deep Ford of Water, whereinto the King's Horse plunged, the Knight said, To have prevented this you ought to have brought your Bridge with you. You talk foolishly again, said the King, for that cannot be, it is half a Mile long, made of Stone. Soon after coming to a pleasant Vineyard the Knight said, Sir, will you alight and partake of such Provisions as I have. To this he consented, and after the Repast, the Knight said, Sir, you ought to have brought your Father and Mother with you. Nay, said the King, you talk now as foolishly as before. My Father is dead, and my Mother, by reason of her Age, unfit for Travel. After this coming to two Ways, the one a broad, tho' farther about, and the other a narrower, and the nearer, the Knight said, I must now take my Leave to seek a Net I left Seven Years since: If it be torn, I will leave it; but if it be whole, I will take it as a precious thing. And so they parted. The King coming to the Emperor's Palace, told him what had passed between him and a foolish Knight, on the Road. Nay, says the Emperor, in this he was wise: For by your House, he meant your Cloak to keep you dry; by your Bridge, your Servants to have tried the Ford; by your Father and Mother, Bread and Wine to sustain you. But ah! says he, fetching a deep Sigh, by the Net, he means my Daughter. And accordingly, when they went to seek for her, they found, to the King's great Sorrow, the Knight, taking the nearest Road, had carried her away, and frustrated her Marriage with the King.

The Moral

By the Emperor is denoted our Blessed Saviour; his Daughter is Eternal Life, which the mighty Men of this World often lose by Neglect and too long Delay; the want of a Cloak denotes the want of Charity; and of a Bridge, true Faith to guide us over all Dangers and Difficulties; by his Father and Mother are meant Humility and Hope, main Steps to Eternal Life; and the Knight emblematically provided with these, went the nearest way, and gained the Prize the other missed.

The

I
nar
and
wi
val
and
like
and
ing
her
had
his
Gal
dete
the
Bat
your
in m
and
be h
self,
ded,
abou
com

72
Daug
and
fully,
and
Daug
Knig
great
Remo
that

The Fifteenth History.

IN Rome dwelt a valiant Emperor, named *Agias*, who had a Daughter carried away by a Giant-like Earl, named *Palester*, who defiled her; to recover whom, and be revenged, he resolved to go against the King with a great Army. Whereupon he called to him a valiant Knight, named *Gerard*, and bid him attend him; and when the Battle went against the Emperor, and he like to be slain, *Gerard* put himself between him and Danger, saving his Life, defeating the Army, slaying the Earl, and rescuing the fair Daughter, restored her to her Father. Soon after, it happened the Knight had a Suit to the King, and cried to him to determine his Matter, and do him Justice, who being busie in the Gallery, called another Man, and bid him judge and determine it for him. At which the Knight cried out the more, saying, *Hard is my Lot, O Emperor; in the Battle I exposed my Life between you and Danger, saving your Life with the Hazard of my own, not putting another in my place.* The Emperor understood his meaning, and was much ashamed: He had ordered his Cause to be heard by a Deputy, especially when he beared himself, and shewed his Wounds; whereupon he descended, and so laboured in his Cause, that he brought it about to the Knight's Content. Wherefore all Men commended the Emperor.

The Moral.

The Emperor here denoteth the Body of a Christian; the Daughter, the Soul; the Earl, Satan, that drew her away, and defiled her; the Knight, our Saviour, who fought manfully, overcame the Power of Darkness, and by his Wounds and Effusion of Blood, secured the Body and Soul from the Danger they were in; the Emperor's Neglect to hear the Knight's Cause, denotes Delays and Unthankfulness for so great a Benefit; but it being well understood Shame and Remorse compelleth as it were Man to Repentance, and to do that which is right and just, not leaning on another.

The Sixteenth History.

Theodosias the wise and valiant Emperor of *Rome*, delighting much in Musick, found a poor Man playing sweetly on a Harp by a River side, and demanding why he sat playing there, he replied, That the Melody of his Musick brought Fish to his Hand, which he took up, and thereby had sustained his Family for many Years; but on the other side of the Water, often came a Piper, and drew them from him, so that sometimes he was ready to starve. The Emperor compassionating the Man, gave him a golden Hook, bidding him when the Piper came, throw that in, and he should not hinder him in taking Fish. He did so, and lived in Plenty all his Days after; for though the Piper piped, he could not draw the Fish from him to the other Shoar.

The Moral.

The Musick of the Harp denotes the melodious Voice of the Preachers of the Word of God, to draw Christian Attention, meant by the Fish; the Piper is Satan, who labours on the other side to draw them away by Allurements and Temptations from that which is good, and to steal the Word out of their Hearts, by setting them intent on worldly things, and busied in them not to regard the Preachers; the good Emperor denotes our Saviour, and the Hook is his Grace and Holy Spirit to draw Men from Sin, and enable them to resist Temptation.

The Seventeenth History.

A Mighty Emperor dwelt in *Rome*, whose Name was *Ptolemus*, who designing to see *Jerusalem*, left his only Daughter under the Guard of five armed Knights, setting over them a Controller; when calling his Steward, he commanded they should be provided with all things necessary, which he faithfully promised to see done. Then he delivered him a Greyhound that he loved, and bid him tie him up, that he got not loose and run away, and that he might find all things

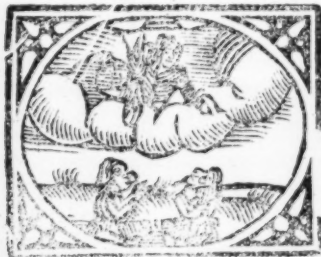
in the
prom
Em
self,
yieldi
out t
Knigh
for re
the E
ses fo
the G
lost.
of hi
for f
himse
crave
wrote
and
Hand
this c
fortu
Cause
fallin
Empe
ing o
the p
me ti
the F
need
nism
the E
not
com
het,
the
much
to th
of hi

in this Condition when he returned. The Steward promised faithfully to observe his Commands; but the Emperor's long Absence made him so far forget himself, that making love to the Daughter, and she not yielding, he ravished her; then hating her, turned her out to beg her Bread. After that, he took away the Knights Allowance, and turned them out of the Palace for reproving his Wickedness and Inhumanity towards the Emperor's Daughter, so that they took evil Courses for a living; he slew also the Controller, and letting the Greyhound break loose, he run abroad, and was lost. Whilst he prided in this, and wasted the Riches of his Lord, he had News he was returning: When for fear of great Punishment, he resolved to accuse himself before any other did it, and falling before him, crave Mercy and Pardon. Then putting on poor and wretched Garments, he hastened to meet the Emperor, and falling before him, holding three Ropes in his Hand, craved Mercy. The Emperor seeing him in this deplorable Plight, concluded some miserable Misfortune had befallen the Empire, and demanded the Cause why he appeared thus; but he only answered by falling on his Knees, and craving Pardon. When the Emperor had granted his Pardon, he asked the meaning of the Three Ropes: *My Gracious Lord,* replied he, *the first is to bind me Hand and Foot, the second to drag me till my Flesh is torn off, and the third to hang me up to the Fowls of the Air.* Then, said the Emperor, you must needs have committed some great Crime to deserve this Punishment. Then he told him all he had done; then the Emperor was greatly wrath, and said he would not have pardoned him, but for his Words; yet he commanded him to seek out his Daughter, and marry her, reinstate the banished Knights, and also find out the Greyhound, and place him as he used. With much pain and labour he did this, and was reconciled to the Emperor, living in Peace and Honour the rest of his Days.

The Moral.

The Emperor denoteth our Saviour; the Daughter, the Soul of Man; the armed Knights, the Senses that are to guard it; the Greyhound, the Flesh; the Controller, the Reason to direct the Senses; the Steward, the Pastor that should nourish and feed Man with the sincere Milk of the Word, but by his corrupt Life and bad Doctrine betrays his Trust, and without great Repentance and Care to recal them from wandering, are answerable for the Loss of Souls and Bodies under their Charge.

The Eighteenth History.



IN Rome reigned Eusebe an Emperor, who made a Law, That what Man soever ravished a Virgin, should be put to Death, if she refused to marry him. One Knight ravished two fair Virgins; one desired he might die, the other to have him to her Husband. When the Strife came before the Judge, having heard their Petitions and Allegations, he gave it on the favourablest side, and he was married to the latter.

The Moral.

The Emperor betokeneth Christ the Judge; the Ravisher is every Sinner that breaks the Law; the first Virgin is God's Justice, who thereupon requires his Death; the second is Christ's Merits pleading for him, that becoming a true Penitent,

Penitent, through God's Mercy, he may be saved, and wed-
ded unto Christ who is the Spouse of his Soul.

The Nineteenth History.



S Ometime in Rome lived a famous Emperor named Leopold, he had a Son by his first Wife, the King of Affrica's Daughter, who dying, he married a second Wife, by whom he had a Son; they being both put out, when they were pretty well grown, and at her Request sent for home, they were so alike that the Emperess knew not one from the other; but the Emperor did, and therefore she entreated him to tell her which was her Son; but he told her the contrary. Then she cherished that, and neglected the other, which he seeing, said she was mistaken. Then she changed her Love, and neglected the first; but the Emperor told her again, she was mistaken. Then she entreated him to tell her true; but he said he would not, till they were grown to Man's Estate, and in the mean time she should cherish them both alike. Which she did; then the Emperor made a great Feast to his Nobles, and set her true Son before her; at which she greatly rejoiced, and in a good Old Age died in pleasure.

The Moral.

By this Emperor is denoted the Almighty, whom every Christian properly calls Father, the Children are Us; the Nourisher of us is his Providence; and this World may be call'd our Mother, who is kept ignorant which are to be saved, and who lest, which God has reserved as a Secret to the Feast or last Day; so that the World, like the Empress, mistakes, and thinks some times one, and some times another, that no Differences might arise, lest those that are her own should be esteemed, and the other neglected, scorned, and despised.

The Twentieth History.

POLINUS, a mighty Emperor, reigned in Rome, and he had Three Sons; and considering to which of them he should leave his Empire, at last he concluded to do it to the most slothful; when calling them before him, he told them his Resolves. When all of them having a great Desire to succeed him, the Elder said, Great Sir, then the Right is mine, and I claim it; for I am so slothful, that were my Foot in the Fire, it should burn off before I would take the Pains to pull it out to save it. Nay, says the second Son, I am more slothful; for were a Halter about my Neck, I would not take it off to save my Life. Says the third, and youngest, It is certainly my Right to Reign; for I lie upright in my Bed, and salt Water continually drops in my Eyes, yet I will not turn aside my Head, through slothfulness, to prevent the Misery it puts me to. The Emperor hearing these Answers to his Request, gave it as his Opinion, his youngest Son should succeed him, as being the slothfullest of the Three, but the others to partake some part with him.

The Moral.

The Emperor denotes Satan; his Sons are those sluggish Sinners, that though they may by Repentance save themselves from Eternal Wrath, will not be at the Pains to do

but rather perish in their Sins, and so get the Kingdom of Darkness for their Lot and Portion.

The One and twentieth History.

THe mighty Emperor *Alexander* reigning in *Rome*, besieged the King of *Egypt* in a City, but his Men died so fast before the Walls, that he thought he must raise the Siege; at last he consulted a Philosopher what the Reason was they died so suddenly. To this he plied, the Enemy had set a Cockatrice on the Walls, the Rays of whose envenom'd Eyes poisoned them at that distance. Then said the Emperor, *Is there no Relief?* Yes, said the Philosopher, get a large bright Mirror and place against her, and when she beholds her ugly Shadow in it, she in vexation will burst and die. The Emperor did so, found it true, and won the City, to his great joy, largely rewarding the Philosopher.

The Moral.

The Emperor denoteth every Christian who gathers an Army of Vertues to fight against the City, which is Sin; but in the Castle of Vanity, on the Wall, the Cockatrice, that is Pride of Life, is placed, which makes the Vertues die and lessen; the Mirror is God's Word that shows Pride in its ugly Deformity, and by seeing it self, is destroyed, and then Vertue prevails over Sin, or the City, defended by the King of Egypt, who denoteth here Satan the Father and Promoter of sinful Lusts.



And a mighty Emperor, named *Archelaus*,
 a fair Lady, but wanton, and defiled his
 bed with a young Knight of the Court. The Empe-
 ror, hearing much of the *Holy Land*, resolved to pass
 thither, and the Empress seemingly with much Love
 took her Leave of him; but, for a great Sum of
 Gold, secretly agreed with the Ship-master, when he
 was on the high Seas, to cast him over-board and
 drown him. In casting him over-board, he obeyed
 her pleasure, saying, *This thy Wife commanded*. But it
 was the Emperor's good Fortune to get to an Island
 by swimming, where he found no living Creatures
 but Lions and Leopards; when seeing a young Lion
 fighting with an old Leopard, and like to be over-
 come, he pined the noble Lion, and slew his Adver-
 sary. This made the Lion so loving to him, that he
 provided him such Food as the Place afforded; and
 when a Ship came by that took in the Emperor, he
 swam after it, and made great moan to be taken in,
 which at last he was, and so they landed safe. But
 the Emperor, hearing unusual Melody and rejoicing
 in his Palace, disguised himself, and calling a Squire,
 demanded what caused it. He told him, the Empress
 not hearing of the Emperor, was that Day married.
 Then

Then he went to the Porter, and desired he might be admitted with his Lion, to shew the Empress and her Lord some Sport. She being acquainted with it, ordered it should be so. When he was come into their Presence, the Lion ran upon the Adulterous Knight, and slew him; after that, he did the like by the Empress. But whilst the rest were in Fear and Wonderment, the Emperor discovered himself, and told all that had happened; so that they looked on the Lion's Revenge as God's Judgment, and the Emperor cherished the Lion all his Days.

The Moral.

Here the Empress signifies the Flesh, prone to commit Adultery with sinful Pleasures, and destroy the Pious Intentions of the Soul, denoted by the Emperor's Design for the Holy Land; his swimming to Shoar signifies his Faith which prevented its being lost; the Lion is the Lion of the Tribe of Juda, fighting with and overcoming Satan, if the Soul be willing and assisting; also his destroying the Empress and her Adulterer, denotes the Lust of the Flesh, and Sin reigning in our mortal Bodies.

The Thirtieth and twentieth History.

THe Renowned Emperor Gregory reigning in Rome married a virtuous Lady, by whom he had a fair Son; but she then dying, the Emperor married another, but this Woman hated the Emperor's Son, and caused him to be banished. Being Abroad, he studied Physick, and did so many great Cures, that his Fame spread wide. The Emperor then happening to fall Sick, and hearing of him, sent for him to cure his Malady. In obedience to his Command, he came and performed the Cure, for which he gained great Praise. Soon after this, the Empress fell sick of the same Disorder, and the Emperor commanded him to go to her, and cure her. But he refused, saying his Skill might fail him, and the Difference between them being known, if she happened to die under his hand,

sho

should be suspected of her Death. The Emperor commanded him to use the same Medicines, seeing it was the same Disease. But he replied, *Royal Father, your Tempers and the Constitutions of your Bodies are different, you bore my Presence and Applications patiently; but if I approach her, she will fret and swell, having no Belief I can do her good, as you had, which is a main Matter in Physick.* So he departed, and would not undertake the Cure.

The Moral.

The Emperor denoteth a Christian Man, and his Son is Knowledge of God's Word; but when Christianity dies in him, his first Wife received in Baptism dies, and he takes to him a second, called Ignorance and Envy, who causes his Son to be banished from him; and though upon the Word of God's returning, that is, powerfully preached by Ministers to the Sinner, there may be some rentings, and as it were a half Cure wrought; but if Ignorance and Envy taken the Soul, it is in danger to be lost.

The Four and twentieth History.

Oleus, the mighty Emperor of Rome, marrying a German Lady, had by her a fair Son, of whom the great Lords strove to have the Education, every one contending for it. The Father, fearing to displease them, ordered Juss, and to him that overcame promised to commit his Son; which happened to be the Jussias, to whose Care the Child was committed. When he had received him, with great Care he sent Servants before to have his Castle made ready for Reception, and in the midst of it he lodged him, there being a wholesome Well by his Bed's side; for if he nurtured him well, he was to be promoted to great dignity, but if the Child miscarried, to lose his Head. The Key of the Well was born by the Knight's wife, and the Window usually set open, that the clear Beams might come in to refresh the Child. Now

it so happened that the Knight's Wife leaving the Window open, as also the Well, a foul Bear being hunted, and sweating, leaped in, and bathing, left a Disease in the Water that in time proved a Leprosie to those that bathed, or drank the Water. Not long after, there came a great Eagle, and took away the Child. When the Knight and his Lady knew this, and also that they were leprous by drinking the Water, the Knight thinking himself a dead Man, made great Lamentation. But in his mourning, a Physician came by, who advised him and his Family to be let blood, then bathe and cleanse themselves, and then he promised to apply a Medicine that should heal them; he did so, and then bid them seek in the Valley, and there they should find the Emperor's Son; which they did, to their great Joy. And when the Emperor perceived his Son well used, he promoted them to great Honours.

The Moral.

The Emptor here betokeneth Almighty God; his Son the Lord Jesus Christ, to nourish whom, many desire, at what time they receive the Sacrament of his Death and Passion; he that fighteth with the Devil, and contends against Temptation, is the best worthy to do it, and so this Knight did; by his placing him in the middle of the Castle, is doing it in the Heart; the Well denotes Mary, through his Merits; the Bear is the Devil that comes to take the Benefit of it from us by the Neglect of the Flesh, which is signified by the Knight's Wife leaving the Well open; by the Window letting in pure Light, is meant the Word of God and enlightning Grace; by the Eagle's taking away the Child is meant that Sin and Ignorance withdraws Christ from us; the Physician here signifies Good Advice, that moved to Repentance, and a heavy Sorrow for Sin, which recovered all again in the first State.

The Five and twentieth History.

IN Days past, *Fulgentius* reigned in *Rome*, who so well loved his People, that he proclaimed, That all Men should have their Desires and Petitions granted, Rich and Poor. The rich Men hasted first, and obtained whatever they asked; so that when the Poor came they found neither Lands nor Livings left to bestow upon them, and the Emperor blamed them, because they came not in time. However, said he, *I have reserved my Power and Sovereignty over these rich Men, and that I will give to you.* This they gratefully accepted and departed. But when the rich Men heard that the Peasants must be their Lords and Rulers that before were in a manner their Slaves, they greatly grieved, and went again to the Emperor, and humbly implored him that it might not be so. Then the Emperor told them there was no other Remedy, but to change, and give the Poor the Land and Living, and they should restore the empty Titles of Ruling them. This their Ambition prompting them to, they gladly did, and the poor Men greatly rejoiced; for now they had sufficient Plenty to support them, and both went away contented; so that the Emperor's Wisdom was highly praised.

The Moral.

The Emperor denotes our Saviour, who proclaims by his Prophets and Apostles Eternal Life freely to all. By the Rich Men are meant those that are covetous and Ambitious of worldly Wealth and Honour, who would exclude the Poor and Meek in Spirit from all. But Christ provides for them, and gives them the best Portion, providing for them here and eternally hereafter.

The Six and twentieth History.

VHEN *Domitianus* reigned in *Rome*, he had two Daughters one fair and beautiful to behold and the other homely; and not taking for Beauty Hereupon he proclaimed, Whoever married the first should take her for her Person; but with the second he would give his Empire in Dower after his Decease. And soon the first Daughter was married to a noble Knight, with great Solemnity; but none regarding the second, she much sorrowed that Beauty that is perishing should be regarded and Vertue and Riches neglected. But the Emperor comforted her in the best wise; and soon after came a gallant young Knight, and married her, to her great Content and Satisfaction, and long they lived together in Peace and Happiness, enjoying the promised Empire.

The Moral.

The Emperor betokeneth Christ; the fair Daughter, worldly Pleasures, Delights, and fading Vanities, for which many strive and struggle with great earnestness, though they are of no value and last but for a time; the homely Daughter denoteth Vertue that leads to everlasting Joy, that fade not away; yet being at a distance, few regard them; her Dower or Empire is the Kingdom of Heaven; the Knight that marries her is a good Christian, and gains more than the World can give.

The Seven and Twentieth History.

IN *Rome* there dwelt a noble Emperor called *Andronicus*, who greatly delighted in Musick; he had a Knight he loved exceedingly, called *Tithone*; but this Knight would be often drunk, which Vice the Emperor hated. But being cunning, when he perceived himself overtaken, he would go to a Well in the Palace Yard, and drinking of that Water, become immediately

mediately fresh and sensible. Another thing this Emperor loved exceedingly, was a Nightingale, hearkening to whose melodious Note took up so much of his Time, that the Courtiers thought themselves neglected, and therefore grieved; so they consulted how they might remedy these two Ills, as they termed them. An old Knight undertook it for the rest; and when he saw *Throne* drunk, he locked up the Well, so that he could get no Water to refresh him; and the Emperor sending hastily for him to consult about weighty Matters, he came reeling into his Presence, and could not speak; which angered the Emperor so much, that he banished him. Now the old Knight had further observed, walking by the Forreſt-side, that the Nightingale coupled with another Bird, and to prevent her Mate's finding it out, at his Return would fly to a Spring hard by, and wash her self. This Spring he stopped up, so that flying to it she found no Relief; then she left her Song, and mourned much after her manner; and when her Mate came and found what she had done, he fetched other Nightingales, and tore her to pieces.

The Moral.

The Emperor denotes our Saviour, who delights in the sweet Harmony of ious Devotion; the Drunken Knight denotes a Christian that Sins, and acknowledging his Sins, repents, till at last the old Knight, or his Enemy, the Devil, contrives a way to hinder him from repenting, and so wallowing in Sin, he is in the end banished from the Joys of Heaven; and of the Nightingale, the Moral is to be understood the same, or may be taken with this Variation; she denotes the Soul espoused to Christ, and pleases Almighty God with sweet Devotions, though often failing, yet repenting, till mighty Temptations stop up the Spring of Penitential Acknowledgment, which makes the Soul appear deformed in the Eyes of its Lord, who, as Judge of the last Day, finding it so defiled with Sin, will doom it to Destruction.

tion in the Sight of all the Blessed Saints and Holy Angels.

Story
The Eight and Twentieth History.

IN Rome dwelt an Emperor, named *Hermes*, who had a Bell placed in the midst of a strong City, which a Virgin rung so often as he went to Battle. Soon after the building the City, many Dragons and Serpents came into it, and with their poisonous breath and Stings destroyed a great part of the People; whereupon the Senators and Grave Men of the City went to the Emperor, and shewed him the Misery that had befallen the City, and how the People were wasted and destroyed. He had then a young Lion which he ordered to be nailed on a Cross, and when this was done, the poisonous Creatures beheld it in Terror, and trembling departed, so that the City was freed of the Plague which infested it.

The Moral.

The Emperor here denoteth the Father of Heaven; the City, a Christian; the Bell, his Conscience, that alarms him to resist Sin; the Virgin that rings it, is Reason, that guides and directs him to overcome Temptation; the Dragons and poisonous Serpents are the Devil, that tempt him to destroy the Soul; the Lion denotes the Lion of the Tribe of Judah, who by his Death on the Cross overcame the old Serpent, and drove him from his strong Hold.

The Nine and Twentieth. History.

IN Times past, a merciful Emperor, named *Menelcy*, reigned in *Rome*, and made his Palace a Sanctuary to such as could escape and fly thither. Now it happened that an innocent Knight, by false Accusation, was cast into a deep Dungeon, guarded by a cruel Keeper, who fed him with Bread and Water; yet was there a little Hole that gave Light, in at which a Nightingale daily flew, and sung to him melodiously, perching on his Bosom, and he fed her with the Crumbs of his small Allowance, till one Day he said, *Ah, sweet Bird, thy Comfort is great to me, yet for the Food I give thee, if thou canst contrive my Deliverance, I shall be more at ease, and thy Comfort will be greater to me.* Upon this the Bird flew away, and Three Days after returned with a Precious Stone, which she placed in his Bosom. With this, touching his Chains, they fell off; and by a Touch of it the Lock of the Prison Door flew open, so that getting out, he fled fast towards the Palace.

When

When the Keeper espied him running, he blew the Horn, and raised the City after him. The Knight being hard pursued, had a Bow put into his Hand, which he drew, and with the Arrow slew the Keeper, and so safely escaped to the Palace, where he was received, and remained in Safety.

The Moral.

The Emperor betokeneth our Saviour, who by his Merits purchased a Place of Refuge for Innocency to escape, or to be a Safety to repenting Sinners; the Keeper of the Dungeon is the Devil, who labours to keep Men under restraint, from getting to this Place; the little Bird is the Voice of God, calling to Repentance; and the Stone his Grace, which delivers Man from Sat'n's Thraldom; the blowing the Horn after him, denotes pursuing the good Christian with Temptations, to stay him and bring him back to his sinful State; the Bow, the Word of God, by which he overcomes Satan, and kills the Temptations and Sin that would enslave him, and so escapes to the perfect Liberty of the Sons of God in the Heavenly Palace.

The Thirtieth History.

ANciently in Rome dwelt an Emperor, named Ebo-
lides, who going by a Forrest side, heard a poor Man complaining of his Misery and Poverty, and when he knew the Cause of it, he made him his Steward, and greatly advanced him, so that he waxed exceeding Proud in his Prosperity, and scorned all the Nobles of the Land. It so happened a Forrest was infested with wild Beasts, and he commanded the Woodmen to dig many deep Pits, and lightly cover them, so that the wild Beasts, treading on them, might fall in. Soon after he came to the Forrest, and strutting along proudly, forgetting what had been done, fell into a deep Pit, where he remained in great Misery, when within a space, a Lion, Ape, and Serpent, fell in upon him; and now, thinking he should be devoured, he cried out miserably, inasmuch that one

Guy, a poor Man that came with his Ass to load her with Sticks, heard him, and went to the Pit side, where the Steward told him who he was, and told him, if he helped him out, he would promote him highly. Hereupon, moved to Compassion he let down his Cords; and by that Means the Three Beasts, more nimble than he, got up first, and making their Obeisance to *Guy*, departed; at length he pulled up the Steward, who bid him come to him to the Palace, such a Day, and he would reward him. The poor Man accordingly went, but instead of a Reward, he caused him to be so unmercifully beaten, that he was carried Home by his Wife as dead, yet recovering, he went again to the Wood, and found the Lion driving Ten Asses laden with rich Merchandize, which in a humble Acknowledgment of his Deliverance, he presented him. The Ape immediately appeared on the Trees, broke and threw down as much Wood as would lade his Ass, without his toiling for it. The Serpent brought a precious Stone in his Mouth, and laid it at his Feet, and all, making their Obeisance, departed. The poor Man was glad of this, and Home he went. Soon he shewed the Stone to a Jeweler, who told him it had Three Virtues. The first, he that wears it shall have Joy without Sorrow. The second, he shall have Plenty without Want. The third, he shall have Light without Darknes. And, added he, it has another Virtue, that if it be not sold to the Worth, it shall always return again to the first Owner. *Guy* upon this grew exceeding rich, and the Emperor hearing of the Virtues of the Stone, was desirous to have it, so he sent for him, and gave him a Hundred Pounds for it; but when *Guy* came to look at Home in his Cabinet, he found the Stone returned, when, fearing the Emperor's Displeasure, he carried it again and presented it to him. Then the Emperor knowing the Cause why he had lost it, made the Money up One thousand Pounds, and so the Stone remained ever after

after
him
him,
ly ca
with
who
when
Kind
Ward
stead
him
happy

The
Man
grow
ing
Poor
treat
dence
God
Dest

T
salem
Child
play
to fig
Arb
side
by B
his V
Moo
Child
rishing

after with him. And when, upon Demand, Guy told him how he came by it, and all that had happen'd to him, he was wroth with his Steward, and immediately causing him to be brought before him, he said, with a stern Countenance, *Canst thou, O wretched Man! who pretendest to Reason, be so ungrateful to this Man, when Brute Beasts, who shunne thee, have acknowledged his Kindness in so high a degree? Therefore for falsifying thy Word, and thy Cruelty in unmercifully beating him instead of rewarding him, thou shalt die.* So he caused him to be hanged, and gave Guy his Place, who lived happily, and was beloved of all Men.

The Moral

The Emperor denoteth God Almighty; the Steward, a Man raised by his Bounty, forgetting what he was, and growing proud and insolent; the digging Pits is his laying Snares for others, into which his Pride casts himself. Poor Guy signifies a good Christian evilly rewarded and treated by proud Worldlings, but supported by God's Providence, signified by the Creatures, and at length exalted by God himself, whilst the Proud are debased, and come to Destruction.

The One and thirtieth History.

Here was a mighty Emperor reigning in Rome, named *Anselm*, who married the King of *Jerusalem's* fair Daughter; but of a long time he had no Child by her, which grieved him, because King *Amplius* warred on him, knowing he had no Son to go out to fight his Battles. One Day, as the King slept in an Arbour, he dreamed the Moon looked paler on the one side than the other; that a little Bird was nourished by Beasts; and another Bird sung sweetly. He caused his Wife Men to interpret it, who told him, By the Moon's Paleness, signified the Empress was with Child; by the little Bird, a Son; by the Beasts nourishing him, that the Nobles should adore and cherish him;

him ; by the Bird's singing, the universal Joy of the Roman Empire at his Birth. And accordingly the Empress was delivered of a fair Son ; of which, when King *Amphy* heard, he feared he would revenge the Wrongs he had done his Father when he grew to Man's Estate, and therefore sent to make Peace, offering his only Daughter, a pure Virgin, in Marriage to the Emperor's Son, with his Homage, which was accepted. But as she was coming by Sea, with great Riches and Attendants, a Tempest arose, and broke the Ship on a Rock ; so that all but the Virgin were drowned, and she floating on part of the broken Ship, a Whale assaulted her. At first she affrighted him away by Fire, but at last he swallowed her, who having a Knife, wounded him within, so that he made to the Shoar ; when one *Pirrus* a noble Knight, seeing come, got a great multitude, and fought with the Whale, killed him ; and in cutting him up, found the Lady alive, who told him what she was, and to what purpose she came. He thereupon advertised the Emperor of it, who came to her, and brought Three Pots covered, one of Gold, adorned with precious Stones, another of Silver, and a Third of Lead, bidding her choose, and if she made a wise Choice, she should have his Son ; if not, she should go without him. The Lady, who was desirous of him, prayed to God that he would direct her aright ; and considering the fairest out-sides might contain the worst Matter, she chose that of Lead, and in that she made a right Choice ; for the Golden one was filled with dead Mens Bones, and the Silver Vessel with Earth and Worms, but the Leaden one was filled with precious Stones and Gold, each having Mystick Motto's on them. So the Emperor approving her Wisdom in choosing, gave her his Son in Marriage, and they lived in great Joy to their Lives ends, loved and honoured of all.

The

IN
desi
ther

The Moral.

By the Emperor's being long without a Child, is meant the Promised Seed, which in Fulness of Time came to save the World, in danger to be lost; for by Amplay's warring, signified Sin reigned and prevailed, all Men walking after their own ways; but a Saviour being born, his Doctrine and Holy Life made them change their ways, and seek Peace with Heaven, against which by their Sins they had made War, and were willing to be baptised; the fair Lady is the Soul of Man, that must run through many Dangers, and make a wise Choice, despising gilded Vanities, and seeming-glorious Appearances of Worldly things, choosing that which is a substantial Good to come to Christ, that she may enjoy him eternally in a Marriage never to be dissolved.

The Twenty and thirtieth History.



IN Rome lived a mighty Emperor whose Name was: Calopodus, he had an only Son, who growing up, desired that he might govern the Empire. The Father denied it, saying he would do wickedly; but the

Empress who loved her Son, siding with him, at last the Emperor took a Letter Obligatory to bind him when he did amiss, to resign the Empire into his Hands again, and delivered it up. The young Emperor seated in the Throne, committed great Wickedness, and would be admonished by no Man, and the old Emperor winked at it. But at length a great Dearth growing in the Land, of which many People died, the old Emperor's Sustenance failed ; so that he sent to his Son for a Supply. At first he furnished him lightly, but in the end denied it. Whereupon the old Emperor fell sick, and sending for his Son, desired some of his Wine ; but he made Excuses it was new, and not fit for him, nor would he allow him any sort of Liquor, though he named many sorts, but churlishly departed from him. The Emperor recovering of his Sickness, went to the King of Jerusalem, complained to him of his Son, and shewed him his Letter Obligatory. Upon which they agreed, and expelled the ungracious Son out of the Empire, and the old Emperor was re-instated, where he continued reigning virtuously all his Days.

The Moral.

This Emperor is God, who giveth Man, his Son by Adoption, the Things of the World, upon his obliging himself obligatory in Baptism ; but his Perverseness soon makes him break his Obligation : At which God is grieved ; and when he demands Wine, that is, the First Fruits of his Service, he puts it off, and growing stronger in stubborn Sin, denies him at last any part of his Service. Wherefore at the last Day the great King will cast out such rebellious Sinners, and reign himself in Righteousness and Truth, whilst they shall be everlastingly deposed and punished.

The Three and thirtieth History.

AN Emperor named *Anthony*, living in *Rome*, had a mighty Prince's Son brought to him, taken by Robbers on the Sea, whom he cast in Prison, in Hopes to get a great Ransom for him. The young Man being in great Distress wrote to his Father to send him a Ransom. But he refused it; which made him greatly lament his Unkindness. Which the Emperor's fair Daughter hearing, when she visited the Prison, and understanding the Cause, comforted him in the best wise, and told him, since his Father proved so unkind, she would stand his Friend, and deliver him, if he would promise to marry her. He did so, and she set him at Liberty, yet fearing it should be known, she fled with him into his own Country, and presenting her to his Father, told him what she had done for him, for which great Kindness he would take her to Wife. His Father appeared displeased at this, and said it should not be for two Reasons: first, she had treacherously dealt with her own Father, in releasing his Prisoner, for whom he might have had a great Ransom; and

and secondly, it was not for Love but Lust she did it, viz. to be his Wife: and therefore she would not be true to him. The Virgin answered to these Objections; first, that he who ought to have sent the Ransom, refused to do it, and therefore her Father, likely to get nothing by him, but he very likely to perish in Prison, Pity to his Sufferings had caused her to set him at Liberty. As to the second Objection, she said, that it was true Love, and not Lust that moved her to it: for he losing his Beauty and Strength in Prison, it was not likely lustful Desires could take place, but Love, grounded on pity to his Sufferings. At this Reply the King was silent and could not Answer, for Shame that he had taken no pity on his Son to deliver him, and a Stranger had done it. Upon which they were married together, and lived in great Honour all their Days.

The Moral.

The Emperor denotes God Almighty; the young Man taken by Pirates, betokens all Mankind, under the restraint of Sin in Adam's; the Pirates being the tempting Spirits that lead them Captives; the Father is the World, that would not, nor could not Ransom Man from God's Wrath, or the Prison of Sin; the fair Daughter is our Saviour, which in Love and Compassion to our Souls, did it, and became betrothed to all such as truly believe in him; the grudging Father may rightly be termed the Wicked of the World, who deny that Happiness to the Righteous.

The Four and Thirtieth History.

Alexander the Emperor of Rome, made a Law, That if any one turned the black side of a Plate in his Dish, at the Table, he should die; however, he should ask Three Petitions, and whatever they were they should be granted; for the other side he allowed the Poor should have, that came to his Palace Gate for Alms. Now it happened that a strange Earl coming to Court, not knowing this Law, turned his

his Plaice, and fell to eating the black side. Some Pickthank Courtiers told the Emperor of it, who ordered the Law should be put in Execution. Now this Earl had a Son, who hearing his Father must die, fell at the Emperor's Feet, and implored that his Life might be a Ransom for his Father. The Emperor granted his Request; and then he demanded to have the Benefit of the Law, in making his Three Petitions. This was also granted; and first he petitioned to have the Emperor's fair Daughter. This he granted, though with some Reluctancy. His next Petition was, to have all his Treasure. This he yielded to. He lay with the Lady, but deflowered her not; and with the Riches he made him many Friends in the Court. His last Petition was, That all those Men that saw his Father turn the Plaice, and had informed against him, might have their Eyes put out. They hearing this, were sore afraid, so that when the Earl was brought forth to be accused, none appeared against him, by which Means he being cleared, his Son was freed from Death, and highly praised for his singular Love to his Father, and married the fair Lady.

The Moral.

The Emperor here denoteth God, who will have no Man pursue to get Wealth by Covetousness; the strange Earl is Adam, who coveted the forbidden Fruit, by which he forfeited his Life here and hereafter; his Son, according to the Flesh, is our Merciful Redeemer, who offered his Life to Ransom him; the Accusers are the Devils; and the Emperor's fair Daughter, the Soul that is wedded to Christ the Riches, the Kingdom of Heaven, which Christ has in his Power to bestow on his Friends, and such as truly love him.

The Five and Thirtieth History.

IN Rome dwelt a mighty Emperor, named *Leonicida*, who by a Forreſt ſide met a poor Man, who telling him he was one of his Subjects, and withal, the Cauſe of his Miſfortunes, and great Poverty, he took Compaſſion on him, and upon promiſe of Obedience, and to do him faithful Service, he promoted him to Knighthood, and gave him great Riches. Then he waxed Proud, and conſpired againſt the Emperor to ſe throne him; but the Conſpiracy being made known, the Emperor exiled him, and all thoſe great Men that had conſpired with him, and gave their Poſſeſſions to others, which made them hate theſe Men, and inviting them to a Banquet, to which in their Simplicity they went, with Five Diſhes they poiſoned them, and ſearely rejoiced thereat. The Emperor hearing this, was very ſorrowful, but his Son ſaid, *Grieve not, Father, I will undertake to reſe the Men from the Dead.* His Father being well pleaſed with this, he went to a place where a Virgin kept a Well, whoſe Waters were
of

of the Nature to raise dead Men to Life, and having got her Consent, he first tasted the Water, then drew Five Trenches to the Graves of these Men and as soon as the Water sprinkled on them they revived : Then he presented them to his Father, who joyed thereat, and set a Crown on his Son's Head, in token of his Conquest over the Malice of his Enemies, in raising to Life those they had destroyed.

The Moral.

The Emperor here betokeneth Almighty God, who advanced the Angels from nothing, or a poor Estate, to Glory and Honour ; but Lucifer whom he advanced highest, conspired to thrust him from his Throne, and seat himself in it. for which he was banish'd the Joys of Heaven, with the rest, to Realms of Woe, and Man advanced to his Station, which made him envious, and contrive his Fall, poisoning his Five Senses, which are meant by the Five Dishes, so that he died Temporally, and had died Eternally, had not the Lord Jesus, the Emperor's Son, gone to the Land, that is, come into this World, and tasted of the Well, that is, took Flesh on him in the Virgin's Womb, and drawn Five Trenches of Water, that is, Blood flowing from his Five Wounds, to raise Man from Eternal Death, for which he is crowned with Glory, and exalted on high, at the right Hand of the Father, Blessed for evermore.

The Six and Thirtieth History.

IN Rome there lived a Mighty Emperor, named *Dynastanus*, who had Two Sons, the youngest matched with a common Woman, against his Father's Will, and begat on her a Son ; after that he fell sick, and in great Want, wherefore he sent his humble Supplications to his Father, craving his Mercy, and beseeching him to have Compassion on him, and recal him from Banishment. The good Father, moved to Compassion, did so, receiving him kindly, and nourishing him as his Son. When the other Brother heard this, he said to his Father, he was besides himself for doing this, which

which ought not to be done. For, quoth he, you nourish a false Heir, begotten on a common Woman, and therefore you must be mad. The Father replied, Because thy Brother is reconciled to me, art thou envious and unkind, even to thy own Brother? Thou hast not reconciled thy self to him, and seeing thou art irreconcilable and envious at the Good I have done, thou shalt not possess my Heritage.

The Moral.

The Emperor here denoteth God Almighty; his Two Sons betoken the Nature of Angels and Men, the common Woman, or Harlot, is the forbidden Fruit Man eat when he transgressed the Commandment, wherefore he was exiled Paradise; the Son of the Woman is Adam's Posterity, who lived in Misery; the envious Brother is the Devil, who envied the Promise to reconcile Man to God, and our blessed Redemption, and bears irreconcilable Hatred to Man, and therefore, though both are God's Creatures, or Sons, the envious Son the Devil shall never possess the Heritage, which penitent Man, in a State of Reconciliation shall do, if Sin and the Temptation of Satan hinder not, and cause him a second Banishment from the Glories of Heaven.

The Seven and Thirtieth History.

IN Rome sometimes dwelt a mighty Emperor, named Donatus, who set up Three Images, one holding out his Finger, with a Ring on it; another had a large Beard of Gold; and the third, a Mantle of Cloath of Gold; and made a Law, That whoever despoiled the Images of these Ornaments should die. It happened there came to the Town where they were placed, one Dyonise a Tyrant and Robber, who despoiled them all, but being taken and brought before the Emperor, and demanded how he durst transgress the Law, he said, The first Image held out his Hand with the Ring upon it, and he took it as his Gift. The second he said had a Beard, and he remembered his Father had none, therefore he took it away, that he might be like his Father. As for the third, says he, Gold is cold by Nature

Nature in Winter, so that in such a Mantle the Image might catch his Death in Winter; and in Summer the hot Sun Beams makes it of a burning Quality, so that if he escaped an Ague in the Winter, he might die of a Fever in the Summer; and therefore, continued he, to preserve him, I took it away. Upon this impudent Answer the Emperor caused one of his 'Squires to strike off his Head, which was done in his Sight; and the Justice he did was greatly applauded.

The Moral.

The Emperor here betokeneth Almighty God; the Three Images the Three Conditions or Ranks of Men in the World; the Tyrant signifies Oppressor in Office and Power, to whom the Poor must give, as unable to contend; the middle sort have what they have got by Industry violently taken away from them; the third Rank, for not siding with Injustice, be disrobed of their Honour, and Places of Trust, but in the end God recompences it on the Heads of those that do the Violence.

The Eight and Thirtieth History.

There sometimes lived in Rome a mighty Emperor, named *Emilin*, who begat a fair Son on his beautiful Wife. When he was born, many desired to have the bringing him up. Whereupon the Emperor caused Proclamation to be made, That he who kept Fire and Water in his House should have the bringing up his Son. This all laboured to do; but a Fowl Spirit in the Night-time, put out the Fire, and spilt the Water, except in one House, where in the Morning they were only to be found. This Man's Name was *Jonathas*, and to him the Child was delivered, who carried him Home with great Joy, causing a strong Chamber to be made in the middle of the House, and painted there Ten Images, writing above them, *Whoso defileth these Images shall die a cruel Death*. Over the Door he painted a Man hanging upon a Gallows, with these Words, *So shall it be done to him who useth the Child amiss*.

amiss. Then he caused his own Figure to be placed in a Chair of Gold, with a Crown on its Head, and over it these Words, *Thus shall he be honoured, who nourisheth the Emperor's Son well.* And daily looking on these, so well minded him of his Trust and Duty, that he brought up the Child to Man's Estate. Then was he highly commended and honoured by the Emperor, being promoted to great Dignity.

The Moral.

The Emperor here betokeneth Almighty God; his Son, Christ Jesus; the Herald, John Baptist; the States, or Men that desired the keeping of the Emperor's Son, were the Patriarchs and Prophets, who nevertheless saw him not in the Flesh; Fire and Water signifies the Holy Spirit in Baptism, to wash and purge the Soul, that it may be fit to receive and nourish its Saviour, and grow up in Grace; the Ten Images denote the Ten Commandments; the Gallows, and Man hanging, Death Eternal to those that wilfully disobey them; the Chair of State, and Image therein, the Reward for such as persevere in well-doing to the end; Jonathas denotes a good Christian, who bearing these Things in Mind, walks uprightly with his God, and in the end is crowned with Glory and Immortality.

To which Happiness bring all, we beseech thee, O Father of Heaven, through the Merits and Mediation of Jesus Christ our Lord. *Amen.*

E I N I S.

aced
and
who
g-on
uty,
hen
Em-

Son,
Men
Pa-
the
ism,
and
ma-
Man
em ;
for
de-
ind,
oned

O
tion